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LONG'S DAILY CARTOON.



McKinley's present of a Porto Rican cow serves to remind us that the Cuban cow is giving rich cream these days.

THE BIBLE AS AN UNKNOWN.

AMONG the interesting statistics of the period 1898-99, recently published, are those showing the distribution by the American Bible Society, for the corporate year, of 1,380,892 copies of the sacred book. In eighty-three years the Society has circulated 65,962,505 Bibles. Since 1804 the British and Foreign Bible Society had circulated, up to the time of the last report, 160,009,393 copies.

These figures are not quoted to set aspiring authors to calculating on the possibilities in royalties attaching to such editions. Nobody ever has achieved even a distant rivalry to the circulation of the book of books. Nobody ever will achieve such. But in spite of the tremendous output of volumes, showing that the Testaments have immense and increasing fields of usefulness, the complaint comes from educational quarters of the neglect of the Bible as a fountain of literature.

Great masses of people read the book for faith as for comfort. Other great masses, regarding it merely as an instrument of a religion concerning which they are careless, fail to benefit by its mines of stirring, or touching, narrative, its poetry, its philosophy, its "wall of English unadorned."

Prof. Charles F. Thwing, President of the Northwestern University, recently put thirty-four of his male students and fifty-one girl students of an Eastern college to a test as to their knowledge of biblical subjects. He prepared questions founded on Tennyson's references to Bible personages and events. According to his report, printed in the Century Magazine, only 48 per cent. of the questions were correctly answered by the young men students and 46 per cent. by the young women. An allusion to Hester Prynne staggered seventy-five out of the eighty-five in the two classes.

Prof. Thwing's students were representative ones of Northern Ohio, Central New York and Pennsylvania. The girl collegians were of good New England families.

The prevalence of magazines, newspapers and popular story-books has been given as one reason for the ignorance of the Bible revealed by this examination. One writer suggests also the decline of the family prayers custom as a cause. But it is easy to believe that one of the chief grounds of trouble has been hinted at in the first section above.

The Bible has been studiously and almost solely presented as the text-book of religion. No general and painstaking effort has been made to enlarge before the world upon its purely literary merits. Many of the old church fathers would have deemed it sacrilege to discuss the beauties of the book in style and expression, or to speak in a secular way of the interest attaching to its stories.

But this very exclusiveness of treatment has had the effect of bringing the book under the ban of those who think it the part of knowledge to scoff. These have refused to encourage "superstition" by reading its works, while others, less irreverent but more careless, have turned from the sacred volume fully convinced that they were missing nothing more than a book of sermons.

There is a remedy which will reach far in this matter. The ministers have it at their hands. Let them not be afraid to preach the Bible literary and the Bible narrative as well as the Bible sacred. Let them tell the sweet old love stories of the Old Testament. Let them show how Solomon's songs can be sung, how the old battle reporters discounted all modern word pictures of conflicts, how the story of Job is a classic and the look of Esther a prose pasted.

It won't be blasphemy. Bible beauties are above blemishing by open recognition. And when once a new and wide and popular interest has been awakened in the grand old book, even on secular grounds, what preacher can say how far and deep that interest may not spread in the direction nearest to that of his heart's desire?

"DIXIE" IN BATTLE CHORUS.

Mr. L. V. McKissack is a Southerner by birth. It is said that when Gen. Pickett led his Confederate forces to that magnificent charge at Gettysburg, he turned to an aide and quietly said: "Have the band play 'Dixie'." When he charged up the hill with his soldiers following him every brave soldier was humming "Dixie." In that desperate fight, when 40,000 men were engaged in that awful battle, and to this day the Southern soldiers

THE TRUST QUESTION CAREFULLY CONSIDERED.

HOW ARE TRUSTS FORMED?

BY JOHN SWINTON.

NO man who has kept his eyes open during the past ten years can be ignorant of the way in which trusts are gotten up or the object for which they are gotten up.

More than five hundred of them have been formed within that time, the majority of which do business in this city and furnish us with nearly all kinds of supplies and things. They provide a great part of our fuel, from beef and flour to salt and sugar; they provide beer, wine, whiskey and tobacco; they provide the stuffs from which clothing is manufactured; the materials of which houses are built and the furniture and crockery needed for domestic use; they provide gas, electricity and oil; they also provide ice, as most people have lately found out.

I have a list of the more than five hundred trusts now in existence, and in scanning it it seems as though almost everything used by the community was provided by them. The trusts rule the markets for their own profit. They are producers, manufacturers and carriers. Most of them are arbitrary monopolists. They ride the stultified masses and bleed them.

Their aggregate power is not less than that of six billions of dollars. Their proportions and their authority are becoming ever more formidable. They are gotten up to last as long as the human race. They appear to be invincible. They are founded on a rock and fortified in laws, their bulwarks are those of the State; they are masters of all the forces within sight.

Yet the trusts as we now see them are a novelty. But two or three of them have lasted for more than a half-dozen years. The hundreds of them have come into being since the last Presidential election. Their power has grown up in our own day. The old-time companies, corporations, joint stock concerns and railroad boards, which were their predecessors, were but as pulling infants compared with the giants that wear the armor and wield the blade of the trusts. The old-time things were feeble; they possessed small capital and narrow powers; they had rivals or competitors; they were subject to the laws, to legislation and to government; they did not seek to enter the innumerable fields now controlled by the trusts.

The trusts are the transforming agencies of modern times. Now, how is a trust gotten up and how does it operate?

The manner of the formation of a trust is as plain as the theory of the trust itself.

Take a certain amount of capital, the larger the better; invest it in some branch of industry, such, for example, as that of petroleum; run your game so that it shall pay richly; use the proceeds to extend operations; issue stock so as to procure more capital;

water the stock; buy out or otherwise get hold of the plant or the factories of competitors; get hold of yet more of them; arrange things so as to make competition difficult or impossible, gain all available advantages by hook or crook, force or fraud, so as to break up opposition; issue more stock for more capital; water it again and again; secure the market by such means or agencies as may be necessary and procure



JOHN SWINTON.

the cheapest labor. Then work the thing! Work it for all it is worth. You have your trust.

We have in this city a trust of limited size in the business, which furnishes an illustration that may be useful.

Its promoters swallowed its rivals, so that there was an end to competition in furnishing the city with one of the necessities of life; they thus got hold of the sources of supply and obtained full control of the market; they secured by devious ways certain privi-

leges on the water front; they worked their way through methods now brought out, into the favor of serviceable persons in the municipal government; and then, without any pretext, they suddenly doubled the price of ice!

Such is a short story of the Ice Trust.

All this was done without any apprehension on the part of the conspirators. They felt sure of success, because everything had been fixed to their satisfaction; they knew that there were piles of money in the New York had pluck enough to raise a protest. It was a foul conspiracy, dishonorable, shameful and cruel. Neither murder nor arson was needed in this case, as both were in the case of another trust; but the odious features were ever at the front, while the victims of this rapacity were thrown into the background. But, luckily for the people, one trust at least, and at last, has been forced to appear in court as a defendant.

All of the five hundred trusts, larger or lesser, have been formed in essentially the same manner, and the objects of all of them have been to abolish competition, establish monopolies and aggrandize their masters by compelling the public to procure their products on their masters' own terms. But there have been degrees of rapacity in the getting up of different trusts.

That oldest, most notorious, most lucrative, most lawless, perfidious, defiant and scornful of all American trusts, the Standard Oil, has a record black as the government of Nero. What wrong has it not been guilty of? It was built up on tragedies. Its tracks have been gory from the time of the dark-intern explosions at Buffalo, thirteen years ago, to the time of the Idaho "Bull-Pen" last year.

It has used the weapons of the terrorist and played the tricks of the Jew. It has ruined competitors and driven out a few of its victims mad; it has been remorseless, has cared nothing for law, honor or morals; has been a briber and a corruptor; has established its power on the wreckage of those who were less powerful, has gained revenues to describe which the word monstrous is petty, and has in recent times gone into other fields than those which it formerly took possession of, so that the measure and range of its power are now limited only by its cupidity.

The Government possesses the authority to deal with it and with other trusts, but on account of popular indifference to the subject, and on account of the political and personal interests at stake, has never manifested any disposition to do so.

HERE'S A GOOD USE FOR TRAMPS.



The western part of the United States is nearly overrun with tramps. In the territory of Oklahoma several of the farmers have tried the scheme of working them in cultivating fields. J. C. Miller, in the town of Bliss, controls about 1,000 acres of land, and as horses and mules are scarce in this part of the country, he hired a number of tramps to take their places. The

accompanying photograph shows a team of tramps hitched to a cultivator. When the team is in motion the men stand upright and walk at the usual gait, but in starting they bend over to get more of a purchase in starting the machine. The driver uses a revolver instead of a whip, but merely fires it when he wishes to start the team.

WHITE MUSLIN DAININESS.



Here is shown the waist part of a dainty gown in cream muslin. It has a yoke collar of guipure joined across the neck and fronts by tabs of black velvet and with a bow effect draping the front. The hat is of pale pink suggestion, with simple satin ribbon for its adornment. That hat is of the burnt straw tone, and the ribbon a very pale blue.

IRONING TABLECLOTHS.

TABLECLOTHS must have just enough body not to seem limp, the pattern must be "brought out," and there should be a satin-finished surface. The right body may be given to table linen, according to directions in the Women's Home Companion, by adding a quart of starch to the last rinse water, a good tubful. Whether that is done or not they must be made very wet in the sprinkling and ironed until perfectly dry. No matter how smoothly they are ironed if they are moist when hung on the bars they will acquire a "rough dry" appearance.

Grease Griddles with Pork.

The best method of greasing a griddle is to take a bit of salt pork and rub over with a fork. The fat prevents adhesion and yet does not allow the fat to cook into what is to be cooked.

A MAN AND A MAID.

THERE was a man and a maid and a ring: "I'll love you forever," and that sort of thing.

The man loved and toiled for the girl and his aim. And while he was toiling another man came. Presto! she flew to the new one.

The one that she fancied the true one: For that is the way of a maid with a man. The usual way of a maid with a man—Off with the old love and on with the new one.

Another man and a maid and a ring: She loved him dearly and called him her king. And dreamed of the future and pictured the nest. Where they twain should live with love at its best.

Presto! He flew to the new one. And one that she fancied the true one: For that is the way of a man and a maid. The usual way of a man and a maid—Off with the old love and on with the new one.

—Edgar M. Dille.

THE VALUE OF A SMILE.

A SMILE is a token of warmth within; it shows the kind heart of the friend, the affectionate brother, the loving child or the happy husband. It adds a charm to the plainest face, it enhances the beauty of the most well-favored, and it makes the gentle, gracious woman appear a veritable angel in the eyes of him who loves her.

USE OF HENNA AS A HAIR DYE.

By HARRIET HUBBARD AYER.

I have thick, curly brown hair and it is growing very dark. I should like to have it a little lighter, but do not want to use a harmful preparation.

1. Is henna a bleach like peroxide?
2. When renewed for the new growing hair does it lighten still more the long hair?
3. Will it injure the health of the hair?
4. How do you prepare it and for what do you ask the druggist?
5. How long will one application last? C. E. S. M.

HENNA is not a bleach, it is a stain. It does not have the effect of peroxide in making the ends lighter at each application. It will not injure the health of the hair if properly applied.

One application will usually last two or three weeks, sometimes much longer. The use of henna leaves for coloring the hair originated probably with the Persians. It is one of the oldest methods of dyeing the hair known.

Henna is a plant known also as the alkanappa plant. The leaves of this plant are made into a paste, which is used to stain the hair. The paste is present used by Oriental women does not differ very much from that of the ancients. It is made as follows:

WHAT HAS BECOME OF THE OLD HELL?

REV. GEORGE WOLFE SHINN, in the North American Review.

THE belief in hell as a place or condition of punishment, with varying explanations as to the nature and continuance of that punishment, has been the belief of Christian people from the beginning of Christianity to our own day.

Now, almost suddenly, certainly with remarkable unanimity, men have well nigh ceased to talk about it. It has ceased to be urged as a motive for good living in this life, and men are not told to prepare themselves here to avoid it there in the future. In other words, there has been, if not an actual denial of hell, a very thorough change of emphasis.

What, then, has become of hell? It has not been obliterated. Retribution exists as an awful fact back of all figurative language. Men in our day have overlooked retribution in seeking to get rid of materialistic notions concerning hell. The time has come to recall the awful fact of retribution. But it must be done discreetly, and always with those exceptions in mind which so greatly modify it.

There are allowances to be made when we consider the working out of retribution as it pertains to the future. First of all, it cannot include children in its penalty, inasmuch as not inherited sin but wilful sin is punished, and children are irresponsible.

Then, in the next place, in thinking of future retribution we must always think of the large number of people who are as irresponsible as the wilful infants. They may have intelligence enough for the purposes of daily life, but no more.

Then, as we think of future retribution, we come to the great bulk of those who have never had the opportunity to hear the Gospel—the vast multitude of the heathen. Are they all condemned for the infection of their nature, if Christ died for them? Are they all condemned for rejecting a Gospel of which they have never heard? What of the heathen, then, in the life to come?

When a correct view is taken of responsibility—responsibility according to knowledge—it relieves the doctrine of retribution considerably, inasmuch as it narrows down the number of the lost to those who consciously and wilfully reject the offer of salvation. Whether that retribution continue for one year, or for a thousand years, or for eternity, it is not material to decide. He who dies in sin passes on to be judged for the deeds done in the body. Having rejected the offers of mercy here, he must meet penalty there. The man who dies impenitent and unforgiven finds his retribution.

Future judgment is an arbitrary act. It is not something which springs from laws to be set in motion hereafter. It is the working out of laws under which we are now living. It is a separation from goodness; a loss of spiritual power; a falling below the ideal. When men's eyes are opened, they may see that the loss of what they might have been, and their degradation through sin, is indeed the visitation of penalty. Judgment consists quite largely in deprivation. Such a judgment has begun here, and it points to the awful issues of the future, when the day of earthly probation shall have ended.

Oilcloth Wall Paper.

The last use to be made of oilcloth is in "papering" the kitchen ceiling and the bathroom walls. Its smooth surface affords no lurking place for germs and dust and smoke can be readily wiped off.

FRESH LAUGHS OF HIGH DEGREE.

TWO JAGS WITH BUT A SINGLE THOUGHT



"Ha! Ha! (hic) I have bethought me of a r' good Convivial Party—Wanth a coffee berry sho that Iest. I will (hic) make b'lieve to the goo' wife thash my wifsh shan' know I've been (hic) drinkin'—I'm debrunk!"

THEY ARE NUMEROUS.
Ida—I don't believe these keys are of genuine elephant's teeth.
May—How funny that sounds.
Ida—What, dear?
May—Why, a piano with false teeth.

THE AGE LIMIT.



Conductor—You will have to pay full fare for that animal, madam.
Lady—What! Pay full fare for poor, dear Fido? Why, he isn't two years old yet.

MATCHES WITH NO PULL.



Hickling (to friend, who finds some difficulty in keeping his cigar alight)—I say, old man, what matches do you smoke?

ACCIDENTAL FREAK PHOTO



This peculiar, Stamese-twin-like effect in photographic portraiture was produced by accident. The photographer put the wrong side of the negative next to the print paper by mistake, and, after leaving it in the sun a few moments discovered the error. As there was only a dim impression she turned the negative over, and in a few moments it came out as above.

SWEET POTATO RECIPE.

THE real Southern way of cooking sweet potatoes is to bake them with sugar. Boil the sweet potatoes until they are slightly tender, then remove them from the fire, peel and cut them into slices about one-fourth of an inch thick. Lay them in a baking dish, sprinkle with salt and sugar and add a little water. As to the amount of sugar to use, that is a matter upon which the cook must use her own taste and judgment. Add bits of butter on top and bake slowly until the potatoes have absorbed the water and have browned over.

Wash Your Broom in Hot Water.

A broom will last much longer, according to old and experienced housekeepers, if it is dipped into boiling water frequently. It will also continue to sweep as a new broom should sweep. When once thoroughly dry the broom is less brittle and liable to break, besides being hard on the carpet. But of all, dip the broom into boiling hot soap suds to produce a thorough clean.

MAKING HIS PATH CLEAR.



Mrs. X—I suppose you intend to stay out late to night!
Mr. X—Why, dear?
Mrs. X—Because you are so careful to set all our plants as far back as possible!

HIGH ENOUGH ALREADY.

Now that everything is higher; oh, great goodness let us pray
The bottom of the berry-box in statu quo will stay.

CONSIDERATE.

"Oh, do not let the word be no."
The lover cried; and thinking it
Would somewhat ease the cruel blow,
The maiden simply answered "nit."

COUNTING THE COST.

Maudie—They say the Count to whom Gladys is engaged is a worthless sort of fellow.
Clara—Yes, I imagine he is worth less than her father paid for him.

LETTERS TO THE EVENING WORLD.

Defends Beauty of American Women.
To the Editor of The Evening World:
I wish to pick up the gauntlet "County Monaghan" threw down reflecting on the beauty of American women. Where will you find a more handsome person than the American woman? They are women whose beauty does not fade with age. Look at our mothers! Where are there a more handsome class of women? Also look at our young American girls—there is not a better looking class than they are. And there is not a more noble-hearted set of women on earth than the American women.

AN AMERICAN SON.

Secures Van Wyck.
May I inquire if His Honor, our Mayor, after the examination, will be deemed indelible owing to his alleged connection and association with the Ice Trust? Any one has, of course, a right to invest in stocks, bonds or other securities at will. But having, in an official capacity, so to speak, voted the scheme in its inception, the subsequent alleged speculation of stock in the concern is at least, per se, peculiar. Is it not?
CRIM. COM.

Praises Straw Hat Reform.
To the Editor of The Evening World:
Accept my thanks and those of all sane men for opening your letter column to the question, "Why should not men be permitted to wear straw hats before June 1st?" I wear one and have done so since May 15. I think it the prettiest and most comfortable form of headgear and think it should wear it as soon as they choose, regardless of a silly name-date of alleged fashion.
M. J. HENLEY.

New York's Summer Resorts.
To the Editor of The Evening World:
Why do we rush to distant points on our vacations? Within one hour of this city (on three sides) there are as lovely spots as ever were found in Adirondack forest, Catskill range or lake country. Let us be sensible and save money by spending our holidays in the equally lovely spots nearer home.
WANDERER.

"Look Elsewhere for Them."
To the Editor of The Evening World:
I read a letter about the predominance of homely women in America. I suggest that the writer of the above article attend his explorations a little further than Fourteenth or Twenty-third street. I am pretty sure he will change his opinion and agree with me that American men are in favor of the beautiful women, in mind as well as in form. M. S.